/205 cont./

587 595 When the mother of a family is widowed at a mature age, after a year of widowhood, if she was a dutiful wife, she can easily remarry; it is much easier if she has a daughter, even if she is small. The Chiriguano man marries the mother with the hope of being able to marry the stepdaughter when she reaches a suitable age. If at the time of marrying a widow the stepdaughter is already an adult, it is difficult to achieve this end, because young girls abhor this type of union, in spite of the fact that their mother, in order not to be repudiated, often serves as a go-between for the wicked desires of her husband (2).

[593] [762]

2. The stepdaughter, when she sees the impossibility of freeing herself from the evil intentions of her stepfather, will often run away to another tribe, and, if she cannot manage this, will take her life by suicide.

582 In spite of being so inclined to lechery without regard for kinship, even in a direct line, it is worth considering the respect that the Chiriguano professes for consanguinity, regardless of the degree considered. It is unlikely that a man will marry a cousin in the fourth degree, and he tries to respect [593] even more distant degrees. With much more reason the father respects his daughters as holy things, it being completely false what somebody wrote about this, having heard of the case where one Chiriguano or several had lived with their daughters when the mother had died. It could happen that in the future they might marry their cousins, since they see that their superiors do this, but how many of those who are here will be alive a few years from now?

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765 are allowed to when the burial is over; an aunt accompanies them, especially a maternal one if they have one, and stays in the house for a while, if she does not have children of her own.

They look for her in vain, silent and confused, and not even the tenderness of an aunt, who must swallow her own tears in silence, can distract them from their thoughts. When she hears the motherless ones looking for and asking for the one who was the author of their days, she answers the poor creatures with emotion, and even with force, that she will soon return, either from a nearby town or from the field, and meanwhile tears run down her cheeks, giving the lie to her pretended serenity. But the innocent little ones do not understand and continue with their questions, looking at the aunt dismayed and even frightened. What a sad picture!

768 When it is a woman who leaves her husband a widower
● 587 with children, naturally in a short time he must find another wife who will serve as mother to the motherless children and take care of the house, because a man cannot attend to the things which are the domain of a woman. For a short time he can get his close relatives to attend to such things, but they soon get tired or return to the duties of their own home. Then the widower must look for another woman privately and without hurting the feelings /294/ of the neighbors, who naturally understand the distress of the widower who, if he has a mother or an unmarried sister, does not take such a step and tries to abstain from a second marriage as long as he can, but in every case before the year ends he will have found a new companion to brighten his days and make his life pleasanter (1).

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1. The widower tries to marry a sister of the deceased or a close relative, so that she will have affection for the motherless children. When a new wife is tyrannical or is thrown out, either some other relatives of the deceased or of the widower himself take care of the children; the Chiriguano feel deeply the suffering of bereaved children.

/295 cont./

765 589 When the year of mourning ends, the widow continues her silence until one of the relatives of the deceased visits her with all respect as a person worthy of veneration, because she has wept much and with grief for the dead; he tells her that this is now enough, that she can go out and again appear at the public drinkings, since this visit takes place two or three days before some general drinking affair. The widow makes them ask her many times and once more reflects on the virtues /296/ and greatness of the husband she has lost through death; she curses the bad sorcerers and poisons, finally consenting to stop mourning, leave the house, and take part in the coming fiesta (1).

1. During the year of mourning the widows are continually cloistered in their homes, coming out only when they have to; they go to the spring for water and to the field for food.

[302] [301] [292] During the year the hair has grown out at least some 30 centimeters; she then removes the rag from her head, combs her hair carefully, puts the well-known cosmetic on her face and feet, adorns her neck and arms with necklaces and bracelets, dresses in her best tipoy, and goes out with some woman friend. In this first appearance she does not take part in the dancing or singing, so that all may know that she still feels the absence of her husband, and all respect her silence. Only afterwards does her public life begin anew, like the rest, that is, she sings and dances as before.

● 589 589 A few weeks later, if someone should ask her to be his wife, she will probably consent, if she is still young and has small children, because the reader can imagine the suffering of a widow, 797 736 who must seek food for herself and her little ones. Oh, how often have silent tears run down my face on seeing the tears of widows and fatherless children who, for lack of food, not knowing whom to ask for aid, have come to the missionary or to one superior to them to ask for help! How could one deny it? Only a heart of bronze could have done so.

Ec /219 cont./
765 If her husband dies, the wife is supposed to cut her hair
302 short. /220/ If she loved him very much, she does it twice. It
[587] is not until her hair has grown long again that she may enter into another marriage. If her father or mother dies, she cuts her hair short; if her child, her brother, or brother-in-law dies, she cuts it moderately short. Long hair means that it reaches to the shoulders. My question as to whether the men also cut their hair in mourning was answered with laughter. They content themselves with shortening only the longest. The men may not marry until about a year after the death of the wife.

C If the woman is in mourning, she wears no ornaments.
765 When I was with Maringay, his daughter-in-law had lost her
301 little child. Though all the other women in the village wore many necklaces, she did not have a single ornament. She also did not take part in any festivity.

Ec The Indians whom the missionaries baptize do not always
764 like having to bury their dead in a cemetery. They at least
177 want the dead to have water with them in the grave.

One does not free oneself so easily from the old, inherited ideas, in order to exchange them for new ones. /Pl. 18 appears here./

/221/ Chapter Thirteen

000 On the Life of the Chané and Chiriguano Indians (Continuation)

Ugly Words, Homosexuality, Suicide, Sense of Modesty, etc.

In the language of the whites there are, as is well known, a number of words that may not be used in polite society. Persons of the same sex may mention certain parts of the body only by their Latin names, whereas persons of different sex, as a rule, do not speak of them at all to one another. One word may be regarded as ugly, whereas another word for the same thing may be used at will. The reason why a word is forbidden is undoubtedly often difficult to determine.